



## THE EIGHTH COMMANDMENT

Video can be viewed at <https://youtu.be/966SY9dHX6E>

### “Thou Shalt Not Steal”

The eighth commandment says *Thou shalt not steal*. But the ancient Hebrew goes far deeper than the English ever could. We're going to dive into this verse and uncover incredible revelations right after this.

Hi, I'm Jim Staley, with Passion for Truth Ministries. Thank you for joining us again on our 10 Commandments series. As we continue to uncover the layers of these onions, we go back to the Hebrew, the context, culture and language of the Bible. God has unveiled to us right before our very eyes just incredible, foundational, and spiritual meaning to each and every one of these commandments. So, let's continue.

The eighth commandment is *Thou Shalt Not Steal*. The meaning of the 8th commandment, 'do not steal.' But in the Hebrew, the word *steal*, is far different than it is in English. In English, we have the idea of taking a physical object from someone. Don't *steal* something, don't *steal* someone's car, don't *steal* someone's food, don't *steal* their money, so on and so forth. But when you go back to the original Hebrew in the Bible, there is a different meaning. That is, it has a much greater breadth and width to it. That word is “*Ganab*”. *Ganab* is to thieve, to deceive, to carry away, to secretly bring steal (away), obtain by stealth.

In other words, it is like an intentional idea of taking something from somebody else. Now I know what that sounds like in the physical realm, and it absolutely can be physical objects. But when we get into the Word of *Ganab*, in the actual Hebrew Scriptures, especially as we dive into the book of Genesis with Jacob and see how he stole from Laban, his father-in-law, we're going to see a much deeper meaning. So *Ganab* is far more serious than just stealing something in the physical. In Hebrew, it can mean to steal someone's mind, to steal someone's heart, soul and strength. This is the real definition of steal. It's one thing to steal an object from someone, but to steal someone's mind, or their heart or their soul or their strength is far more serious and carries greater judgement.

Now, Jim, you might say, how do you steal someone's mind? Have you ever thought to yourself, This person is driving me crazy? This person is gaslighting me. They're turning things around on me. They're upsetting my peace and taking away my Shalom. Well, that's exactly what *Ganab* can mean. So let's go to Genesis chapter 31, verse 26.

We can see in the context of Jacob, who has been with Laban now for over 20 years, he's had enough. Laban thinks he's going to stay there forever. But Jacob has a secret idea of stealing away in the night with his daughters, his grandchildren, and Laban's grandchildren and all their possessions. Read it with me. “And Laban said to Jacob, what have you done that you have stolen away, unknown to me and carried away with my daughters, like captives taken with the sword?”

Now, what's fascinating about these verses, if you go into the actual Hebrew, you'll see that the word *me* is not even there. It says, “stolen away, unknown to me” in the English, but the Hebrew doesn't quite say that. It doesn't really mean that in the Hebrew. It reads “*vati ga nab et lebab.*” Now, I'm not a Hebrew scholar. But I do know enough Hebrew to know that *lēbāb*, and when I saw that, I thought, wait a minute, that's the word for heart, and *ganab* is steal. So, it's really saying *stealing his heart*. But then I saw this other Hebrew word right in the middle between Ganab and Lebab. And it's the word *et* - it's an untranslatable word - *Alef Tov*. It's the first letter of the Hebrew alphabet and the last letter of the Hebrew alphabet. In Greek, you might be more familiar with the term Alpha and Omega. Almost every time you see this in Scripture it is a specific connection prophetically to the Messiah. So, what's happening is this, Jacob is giving Laban (Lavan) the idea that he's going to stay there, but then his real intention and ulterior motive, is to leave. In doing so, and because he's taking Laban's daughters and grandchildren with him, that he has no idea he has stolen the Messiah or the word away from the heart of Laban.

Now, you might say, well, Laban deserved it. He was so mean to Jacob and Jacob made all these contracts. Well, look, it doesn't matter whether he was mean, it doesn't matter whether he was right or not. Two wrongs don't make a right. Jacob chose to deceive. In the process, he stole the word from the heart of Laban and he stole the heart of Laban upsetting him drastically.

So, let me ask a question, have you ever justified your needs and actions because the actions of others that you struggle with were greater than your own? In other words, you perceive that their mistakes were larger than your mistakes. So you justified your actions in hurting the other person, intentionally or unintentionally? Have you ever stolen the piece of someone else, because of your own selfish desires, wants and needs and justifications? You know, it's so easy for us to justify our own actions as more righteous than the other person that is stealing from someone else. It's a definition that we don't really think about; we don't really contemplate, but we do this every day. Ladies and gentlemen, Philippians chapter two, verse three says this, “Let nothing be done through selfish ambition or vain conceit. But in lowliness of mind, let each esteem others better than himself.” When we don't do that, we're stealing from someone else. Everything that comes out of us that is for ourselves, is just out of selfish ambition and conceit. But when we put ourselves in a lowly position, you're in a position to see him high, and lifted up. So never despise your low position.

Ladies and gentlemen, brothers and sisters, low positions, and boy have I been there. Low positions allow you to see Him high and lifted up and more glorified than ever before. Matthew chapter five, verse 44, a verse that nobody wants to read. It says, “But I say to you, love your enemies, bless those who curse you do good to those who hate you and pray for those who spitefully use you and persecute you.” When we love our enemies ladies and gentlemen, we are giving to them. You might think that your enemies don't deserve it, and they don't, but when we serve and give and love our enemies, we are operating in the gifts and the fruit of the Spirit and the image of the Messiah.

And we automatically put ourselves in a position to be resurrected and glorified like the Messiah. When we get ourselves on the cross and we find ourselves on the cross. Don't try to get off the cross, stay there and let the father resurrect you. When you promote yourself, when you position yourself, when you put yourself in a position of superiority over other people, you're putting yourself in the position of the accuser, HaSatan himself. Let's turn to Proverbs chapter six, verses 16 through 19, and see the six things that the Lord hates, no *seven* deadly sins. Here they are. Yes, *seven* are an abomination to him.

***Proverbs 6:17:***

***A proud look***

***The lying tongue***

***Hands that shed innocent blood***

***verse 18:***

***A heart that what devises wicked plans,***

***Feet that are swift in running to evil.***

***In verse 19:***

***A false witness who speaks lies***

***and***

***One who sows discord among the brethren.***

You know, the reality is that these seven deadly sins, albeit they all have to do with interrelationships with one another, and slander and gossip and the tongue, and what it really is, it's all the Eighth Commandment. ***It's stealing from people.*** It's stealing their reputation; it's stealing their peace. It's dividing a brother against a brother because of your own selfish desires or your own jealousy. See, we all move ourselves in positions of stealing, and when it all comes down to it, we're all thieves. Because the more that you think about yourself, the more that you will automatically be disposed to stealing from someone else, but you won't see it.

The prideful person, the person who thinks about themselves more than another person is always stealing from someone else. Do you care more? Listen, this is really important, especially if you're in a relationship or you're married. Listen to this question and answer it honestly, before God, do you care more about being right in an argument? Or taking the bullet to make it right? Because if you find yourself wanting to be right and constantly staying in that superior position, then you're stealing the piece from your mate. Then your mind will tell you ‘I want to steal the peace from my mate.’ But that is not the attitude of the Messiah. Let me ask you another question. Do those who know you best? Do they consider you to be a person or takes peace? Or gives peace? Are you a peaceful person? Because that is the character of our King. He's a

peaceful person, he comes, and he brings peace to every situation. Now look, if you're God then you could overturn tables. If you're Christ, then you can look into the hearts of everyone and you can speak directly harsh words. But because you don't know all the details of that person's heart, you don't know their past, their present, nor their future, you have no right to speak evil, or to speak harsh words into someone's life.

We are to speak the truth in love. And we're supposed to bring peace. Everywhere we go. The scriptures say that it all depends on us, we should be at peace with all men. Why? Because it's the number one thing that everyone's looking for, when they lay their head down at night, we're looking for peace. This is why we should be giving the gospel and evangelism and asking to pray with people everywhere that you go. I challenge you on the next time you go to a restaurant, ask your waitress or your waiter if you can pray for them.

Everyone is sitting in the dark looking for peace. There's no one on this planet that has more than a couple of days go by, or something happens where they need peace. If you are in Messiah, then you carry Shalom with you everywhere that you go, you are the light of the world. Don't steal from people their peace. That's what Satan does. He brings chaos everywhere that he goes, but you are in the light of Messiah. Bring peace. Everywhere that you go.

How can we steal from God? How can we steal from God? There are even ways that you can steal from God. We've talked about stealing from men, but Malakai chapter three, verse eight says this, 'Will a man rob God, yet you have robbed me. But you say in your heart? How can we rob you? In what way? Have we robbed you? And God says in your tithes and your offerings.' You see, the reality is, is that God doesn't need anything. He's a King that lacks nothing, he has no will to receive nor can you ever rob from him anything. So why would God say you're robbing from me? Here's why. Because when we robbed from God, in any commandment that he gives us, we're really robbing from the kingdom of God. And we're really robbing from ourselves. Because giving to a king, *listen carefully*, that needs nothing proves true loyalty to his ways. You see, it's really easy to give towards those that are needy, and things that you can see the need. But only a true servant can give just because the king requested.

There are very few people that I've met in my lifetime, and I've been in full time ministry for a very long time, but there are very few people who actually give just because God says. They give and don't care where it goes, they seed into this ministry, this project, and this person's life, this church, whatever, just because God said to. How many people do you know where it is easy to raise funds when you show a picture of a child from Africa that is starving? Do you know why they do that? Because people give to things that they see a need. But that's the lowest form of giving there is. No, I'm not saying that we shouldn't give towards things that have a need. Absolutely, we should! We should have our eyes peeled for those needs. But God says look to ancient Israel. The reason why you've robbed me is because you've stopped giving towards the ministry of the kingdom. You've robbed me in the process. And I don't need it. So in a sense, you've robbed yourself because my presence goes along with obedience. It's easy to give towards projects that are in need, but who can give to something that you don't see the need for? That's true servant obedience. You see, inside of each and every one of us there's only two wills, there's the will to give and there's the will to receive. There is the will to lift up mankind to a different place. And there's the will to push them down. And I don't believe there's a lot of people out

there, especially believers in Christ, that go around thinking, 'I can't wait to push someone down, or to steal from them.' But that's exactly what we do. When we're not courteous, when we're in an argument with our spouse and all we want to do is espouse our own argument and to win that argument - to be superior, that's stealing. You're not trying to prove your point, you're *defending* yourself. Tell me, and show me in the Bible where Jesus ever defended himself. Even when he was right, he let *them* be right. Even when he did not deserve to be crowned with thorns, he let them crown him with thorns. He trusted in his Father at the end of the day to make it right. He loved the people past their sin.

Have you ever loved your wife or loved your husband past the way that they're acting, and get up on that cross and just be okay with it? And I'm not talking about being abused. But what I'm talking about is loving people where they're at, look where people are coming from, stop stealing people, stealing from people. When we're in relationships with people, we need to make sure that we love them unconditionally. When you try to communicate your thoughts to someone you love, or you don't love, and you don't do it in the context of ultimate love, you're operating in the flesh, which always wants to be in a superior position. Rabbi Yehuda Ashlag goes on to say this, back in the 1940s, 'One who tries to bestow knowledge in this way, takes on the character of the accuser in all His form, forcing every last word to point to his superior position.'

This is the ultimate form of theft, my friends, which prevents someone from truly hearing your heart, your view, or even worse, the very Word of God. So may God bring all of us to a place where we truly live our lives to receive from him with the purpose of giving to others. Let us seek first the kingdom of God and stop stealing from others. Because ultimately, my friends, if we are true believers, then we will put the needs of others before us. We will care more about others. We don't want to care more about what we get out of someone or a situation than we do about the person themselves. After all, what we do unto the least of these, Messiah said, we're doing unto Him. So, if we're going to be true believers, who call upon the name of Christ, as our Lord and Savior, then we *shall not steal*.

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